/5/

175 At first he was met with distrust, since everyone was still
199 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[648] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
[131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[161] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[361] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Šambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[167] soon fell to ruin (1). Already in 1782 it was necessary to transport
[164]

[113] 1. Cazal, Corogr. bras. /Chorography of Brazil/, I, p. 340. -- Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

/174 cont./

175 648 In the next few years the government endeavored to pacify the Indians, to educate them, in order to make the boat traffic on the Araguaya secure. To this end Antonio José Cabral de Almeida e Vasconcellos and José Pinto da Fonseca again traveled to Santa Anna Island between 1774-78, established a military station here, settled a few colonists, and founded the aldeamento Nova Beira for the Carajás and Javaés. Both establishments were soon given up, however, as a result of sickness and death (9).

9. Rev. trim. 12, pp. 457-458; 37, pp. 262-263, note 84.

175 648 167 [165] After these attempts had failed, another principle was tried. The Indians were transplanted into other areas, in order to safeguard shipping through this depopulation of the river shores. Thus, up to 1782 about 700 Karajá and Šavajé /Javahe/ were brought from the aldeamento Nova Beira to São José de Mossamedes near Goyaz /Goiás/, which had been founded in 1775, where they gradually perished (10). In 1786 Miguel de Arrudo e Sá was

10. Rev. trim. 12, p. 461; p. 393.

ordered to undertake a military expedition against the Chavantes and Javaés and to build a village for those subjugated. In the [165] Aldea de Pedro III (Carretão), 24 leagues north of Goyaz, he settled 3,500 Indians of both tribes, almost all of whom, however, /175/ succumbed to measles (11). The survivors were

11. Rev. trim. 37, p. 245; Rev. trim. 12, p. 462, speaks only of the Chavante.

brought to the Aldea de Salines (Boa Vista) in 1788, five leagues southeast of Piedade; in 1823, 76 Indians were still living there (12).

12. Rev. trim. 37, p. 246.

/190/

161 Without the Šavajé of the south horde, the total figure
[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá:

/190 cont./

175 In 1772 José Machado meets Karajá, apparently on Bananal
167 Island. In 1773 Fonseca visits the Karajá north of the southern tip
[162] of Bananal; they occupied nine villages with 9,000 inhabitants, three villages of which belonged to the Šavajé.

175 Transplantings to the south, into aldeamendos, took place
167 from 1782 on. In this year 700 Karajá were transplanted to São
648 José de Mossamedes near Goyaz, where they gradually perished.
[164] In 1786 Carretão was founded for Chavánte and Šavajé; most of
[165] the Indians succumbed to a measles epidemic, and the survivors were taken to Salinas in 1788, where they likewise gradually perished. A removal of the Indians to the south near these "cen-
[131] ters of civilization" did not take place at that time, however, for in 1792 Souza Villa Real, when he traveled downstream from the Rio Vermelho out of the Araguay, did not find any Indians as
[484] far as the south end of Bananal. It was only at the beginning of the nineteenth century that the Karajá seem to have come to Salinas occasionally to visit their fellow tribesmen settled there. Thus, Silva Souza reports that between 1809 and /191/ 1812 they came to Salinas in order to submit peaceably, but that they moved back to their villages on the river as a result of a dispute; unfortunately, it is not said where these villages were. Cunha
[439] Mattos reports in 1824 that the Karajá at times came to Salinas
[172] in order to buy iron implements there (1). These conditions

1. Rev. trim. 37, p. 363.

lasted for many decades, for Castelnau reports in 1844 that the Karajá occasionally came from the Araguaya to Salinas, in part to visit their fellow tribesmen, in part to plunder the plantations
175 of the Brazilians (2). He himself did not come across any villages
13
36

2. Vol. 1, pp. 372, 377, 383.

from the mouth of the Rio Crixá to the southern end of Bananal, but reports that the fixed settlements start only after the division, and, to be sure, on the western arm, and that up to the Rio das

/191 cont./

175 Mortes there are three villages, the first of which lies 38 leagues,
131 the second 30 leagues, and the third directly above the Rio das
361 Mortes (3). Rufino, too, in 1846/47 found Karajá villages (nine)

3. Vol. 1, p. 395; Vol. 2, p. 114.

only along Bananal Island, the most southerly of which lay nine
175 days below the southern end of Bananal. In 1863 Couto de
167 Magalhães made a new attempt to settle Chavánte and Karajá
648 in a village near Salinas, in order to introduce them to civiliza-
361 tion here. It was this settlement, in connection with the further advance of Brazilian civilization toward the west, that seems to have led the Karajá to settle south of Bananal Island. Thus, Moraes Jardim and Spinola in 1880 mention the first village of the Karajá from the south as near São José, then a second village at the mouth of the Rio Crixá. There follow 18 villages on Bananal, beginning on the Lago dos Chavántes and with a village
[162] near Santa Maria at the end. These 21 villages were said to have about 600 inhabitants.

175 Ehrenreich mentions the following villages in 1888: Between
361 Leopoldina and the Rio Crixá a camp with a few tents was found.
[162] Near Schischá there was a village of about 30 persons on a sand-
[221] bank. He found the ranchos near São José, which were inhabited by the Indians during the rainy season, deserted in August. There was another village on the Rio Crixá. North of the southern tip of Bananal he lists the following villages: Above the Rio das Mortes three villages, near Izabel do Morro four villages, from there to the mouth of the Tapirapé six villages, and below the Tapirapé mouth six more villages, the last of which lay isolated
[121] on the north end of Bananal. The formerly northernmost settlement near Santa Maria was, according to his account, attacked by the Kayapó in 1881 (in 1859, according to Coudreau, p. 136), destroyed, and, as a consequence, definitely given up by the
[162] Karajá. The north horde, therefore, according to him, occupied 19 villages, whereas the south horde occupied two to four villages. Cavalcanti in 1895 gives the following villages for the south horde:

/191 cont./

175 The first village on an island opposite Chicas (probably identical
361 with Schischá) with two houses, the /192/ second village on a sandbank opposite São José with four houses, another village on the mouth of the Rio Crixá under the chief Pedro Manco.

The accounts of Coudreau in 1896/97 for the south horde, about whom he reports only information given to him, are even more inexact than for the north horde. He mentions two villages
[162] for the rainy season: one near São José with eleven houses and 60 inhabitants, the other near Schischá with 17 houses and 40
[221] inhabitants. The large number of houses and inhabitants shows how the Indians gather together in a few larger villages during the rainy season. This shows, however, that the south horde was already strengthened.

361 In 1908 I myself found the first village near Leopoldina, the
[162] second near Schischá, the third above, the fourth in São José (a house occupied by Indians), the fifth on the Lago de Café, the sixth above, the seventh below the mouth of the Rio Crixá, the eighth on the Lago de Luiz Alves: altogether, 19 houses and 148 inhabitants.

173 According to stories of the Indians of the south horde, the
● 167 first Karajá here, those of São José, were supposed to have come
[622] from the north. The first chief who immigrated here was mãnẽkõkõ. He found the land uninhabited. When he died, the Indians continued to live here under another chief, Xavier. Among his people there was kũlĩ, the chief of village 3. kũlĩ seems to be about 60 years old. I do not know whether he was born here. At any rate, the immigration took place before his time, in other words, in about the first half of the nineteenth century. According to
[361] the Indians, sĩsã consisted of one hut 20-30 years ago; later several Indians from the north moved in. The village near Leopoldina is said to have been founded about five years ago; the people formerly lived in sãndãlãbẽ (on the Rio das Mortes, or the Barreira de Izabel Velha, or near Izabel do Morro).

/192 cont./

●167 In any case this summary shows that the south horde owes its
648 origin first of all probably to the establishment of the aldeamendos
[177] at Carretão and Salinas. The Indians settled there and the contact with civilization provided by it (iron tools, liquor, tobacco) soon attracted more, and this influx continued even after the aldeamendos were given up.

166 Even today this southern migration is continuing; this can be
361 definitely proved by my observations. Let us consider first the shifts within the two hordes during the summer of 1908.

In the case of the north horde I met 13 occupied villages with 71 houses on my journey downstream, and in addition 14 deserted village sites with about 40 houses and four migratory villages, two of which were traveling north, two south. On the upstream journey the situation was as follows: there were 13 inhabited villages with 63 houses. The difference in comparison with the villages of the downstream trip lay in the fact that two villages had been given up, two were newly founded, and five had been moved. Four villages were migrating, three to the north and one to the south. There were still ten abandoned village sites with about 25 houses.

If we take the Rio Tapirapé as the point of separation, there were: /Plates 39 and 40 appear here/

/193/

	below:	above:
on the downstream trip...	6 villages, 1 migratory village,	7 villages, 3 migratory villages,
on the upstream trip...	4 (1) villages, 3 migratory villages,	9 villages, 1 migratory village.

[113]

1. In March 1909 Kissenberth came across these same four villages, as well as one migratory village, below the Tapirapé. Zeitschrift für Ethnologie, 1909, Vol. 41, p. 967.

[TEXT CONTINUES ON P. 70]

/353 cont./

166 Schischã, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischã; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjũ, (ĭ)šã(n)dĭwăndũ.
361 [114] [161] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or four such small villages, there seems to be a very large village,
[162] similar to those of the Šambioá, so that the number may perhaps be given at 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.